

The Two Worlds.

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PRICE ONE PENNY.

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

BY EDINA.

My first introduction to what I may term the science of psychology took place so long ago as 1870, when a gentleman of my acquaintance was reviewing the report of the London Dialectic Society on "Spiritualism" for the columns of a leading Scottish journal. Observing the book one day on his library table I got permission to take it home for perusal, and the whole subject being entirely new, I perused its pages with much interest. Very soon after this event, I was favoured with a narrative from a gentleman of social position, and on whose calm judgment I could implicitly rely, of some very startling experiences he had had in America, with a lady medium there, who was a perfect stranger to him. These experiences went to show that our departed ones can, by using or controlling a person possessing mediumistic powers, communicate with their relatives on the earth in various ways, and that such communications can be coherently maintained at intervals, provided certain conditions are complied with.

From that period onward any good books on Spiritualism and occult science coming under my notice were eagerly scanned by me for information on the subject, but it may be said that for twenty years of my life I was a student of psychic literature and nothing more. Two reasons accounted for this. (1) So far as I could ascertain there was no circle of Spiritualists in Edinburgh, and no professional or private mediums; and (2) for the greater part of the period in question my professional duties left me little time for enquiries into a subject like Spiritualism. About fifteen years ago, a friend of mine who was connected with the press told me that he had formed one of a select circle of sitters at a séance held in the West End of this city in a private house. The medium on this occasion was a Miss Fairlamb, of Newcastle, now better known as Mrs. Mellon. The gentleman, whose veracity and sound judgment were unimpeachable, told me that on this occasion the cabinet simply consisted of the dining-room window recess with the curtains drawn. The medium was securely tied to a chair and placed in this recess, and the company sat round the table which occupied the middle of the room. There was light enough to see what was going on, and soon after the medium went into the trance condition, "Geordie," one of her controls, or "familiar spirits" who can materialise under certain conditions, came out from behind the curtains and walked round the table speaking to and shaking hands with several of the sitters. A little Indian girl named Cissy also appeared on the occasion, and came out into the room among the circle. During all this time I was informed Miss Fairlamb was in a deep trance, and on the conclusion of the séance she was found securely tied as when it began. During the week after this séance I was favoured through my friend with a copy of a photograph of "Geordie," taken by the gentleman with whom Miss Fairlamb stayed during her visit to Edinburgh, and who at that time was residing in a cottage at the seaside, about three miles from the city. This portrait was taken by the gentleman I have referred to in the garden attached to the cottage. It was executed in bright sunshine in the early morning. During the time "Geordie" stood materialised in the garden the medium was entranced, and lying on the grass in a small tent on the lawn. The following day I met the gentleman referred to, who assured me that all the facts I have just detailed were strictly correct. He is still alive, and is one of the most devoted believers in Spiritualism in the kingdom. That photograph is still in my possession, and I may here add I have since seen and conversed with the original, "Geordie," when he materialised before us in my house in September, 1890, as will afterwards be detailed.

These facts coming within my cognisance strongly impressed me at the time, and had I known any good medium, either in Edinburgh or Glasgow, it certainly would have

my endeavour to make a closer study of psychic

phenomena. But "my time had not yet come," although my interest in the subject remained as keen as ever.

In the spring of 1889 we were sorely and suddenly bereaved by the death of a beloved boy, the idol of the household, and the grief of the "mother" was so great and overwhelming that I proposed to test in our own home whether there was "anything in Spiritualism," and if, perchance, we could find our lost one on the "other side." Though always very sceptical and even derisive on this subject, my wife at once assented to this course, and the rest of the family were taken into our confidence, so that no jarring elements could be in the way of successful sittings. Through a friend resident in the United States, whom I knew to be an ardent Spiritualist, I obtained an introduction to the late Mr. Stainton Moses, Editor of *Light*, who gave me some wise counsel, and advised me to call on your esteemed contributor, Mr. James Robertson, of Glasgow. I did so, and this gentleman kindly furnished me with the name and address of Mr. Alexander Duguid, of this city, as a good trance and clairvoyant medium. Mr. Duguid was a total stranger to me, but at my urgent request he, in the month of October, 1889, agreed to come to our house and give us some sittings, which was the beginning of our acquaintance with psychic phenomena.

(To be continued.)

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBODIED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

CHAPTER I

In this and succeeding chapters will be given the experiences of an Intelligence, who, but a few years past, was in mortal conditions like unto ourselves, and these experiences, given as related by himself, may be taken as illustrative of the progressive states through which all must pass who go from hence, ere they reach the state of life and being designated "The Angelic."

Although no two human beings have experiences exactly alike, yet what is given in general may be accepted as illustrating the progressive states of evolution in *spiritual* conditions which await one and all; and the attained goal of the one may be regarded as the assured heritage of all.

The one whose experiences are here recorded was in earth life a talented, eloquent, and popular Christian minister in this country, whose transition took place in the year 1881. These and other communications from the "unseen" have been printed for private circulation as illustrative of the manifestations or outworkings of life, and are given in their present form with a desire to aid in the awakening of a wider and more general interest in spiritual verities, as also to meet the wants of many whose most eager desire is to know something of the actual issues of life and so-called death. No authority is claimed for them, but they are submitted, subject to the primal test of Truth, which is Harmony.

Communication given December 13, 1889:—

Vision: Two figures appeared, one surrounded by luminosity, and the other in a personal form well known to the seer, and whose name is expressed by the initials W. M. P., who appeared exactly as last seen in earth-life by the seer. The initials were visible in large letters immediately the two figures appeared.

W. M. P.: What means this? Am I again upon that outer earth on which I once lived and moved and had my being? I thought that I had done with that for ever. But how strange! Is it a dream or a phantasy? Why am I here, and how came I here? I seem to be again in the body which I thought I had left behind and never to be mine again for ever; and yet, perhaps not for ever, for I remember that when upon your earth, with which I once more appear to be in contact, there comes before me something, though not very distinct, that reminds me that I then had a vague conception that the body would rise again at the last day, and that by its re-union with the soul there would be an

enjoyment of life in heaven, of a diverse kind it might be, but as to what the characteristics of that life were to be I am free to confess that my thoughts thereon were extremely vague.

But I am conscious of being with others who are not as I am, and I hear the echo of my own voice. I know that I am in the presence of two. With the echoing voice there comes a something, but what that something is I cannot explain—and I can recognise the echoing voice as coming from one whom I knew when on earth. Is it possible? Can that be you, William? With the sound of your voice there comes a power that enables me to call up, in some measure, the remembrances of a life that was mine, when I was, like yourself, a man embodied on the outer earth. But why do I use these terms and speak of the outer earth? Is there another and inner earth? If so, wherein does it differ from the earth such as I knew it when I lived upon its surface?

I find that for the time being I can go back and remember, more or less distinctly, what were my thoughts concerning what was then to me a future state. You will know that I was a preacher when on the outer earth (I am compelled by some unknown power to speak of that as the outer earth), and I was credited with possessing a power of oratory. It must have been some power, for I have swayed vast masses who appeared to be delighted with what I uttered. I can just remember that when I dilated upon the future state from the pulpit, I spoke of the beauty of its flora; of the exquisite forms of its fauna; and of the glories in store for me and for them; and how I and they were carried away by the beauty of the picture I delineated; and how much more our enjoyments would be enhanced by being introduced into the presence of the great personal One, to whom our prayers were addressed, and who was the object of our worship; and that we should see Him seated on the great white throne, surrounded by angels and archangels, and a multitude, whom no man could number, of the spirits of just men made perfect; and upon such introduction there would burst forth a grand chorus of hallelujahs to Him who had washed the saints in his own blood and made them white.

Such was the heaven that I pictured, and thought I was fully justified in proclaiming it to the people as my and their future inheritance by virtue of belief in the efficacy of the atoning blood. But oh, William! how different has been to me the anticipation and its actual experience since I left the body. But the one who is with me reminds me of the prior questions, and says I must deal with them, and I feel compelled so to do. Why am I here? was the question, and, by a power that I cannot control, I must respond thereto.

I find myself in my present conditions, but how I came into them is more than I can tell, and all I can say is that I consciously realise that I am here, and I know that I am in the presence of one who knew me as a man, and with whom, up to a certain time and state, I could and did hold sweet communion, and this statement, says the guide who is with me, is the key that will solve the problem.

I remember, and you remember, that, on a former occasion, I was compelled, and so admitted, by a power that was irresistible, to return to earth again, which was—so far as I can measure time—shortly after leaving the bodily form. That visit was to make the *amende honorable* to you in person, for having spoken, and acted in accord with such speech, of that concerning which I knew absolutely nothing, but which I had characterised as an unholy thing. You well know to what I refer, and I need not recapitulate.

Under the controlling action of that power, I was compelled, so far as in me lay, to undo and relieve myself of a burden that would prove to be heavier than I could bear.

That part accomplished, you requested me to give you my experience while passing through death and what succeeded thereto. Well do I remember the delineation I gave, and oh, that that which I then gave forth had been perpetuated.

Tell me, was that experience a passing dream? Let me try to recall it, for I love to dwell upon the beautiful yet. I told you of the exquisite and delicious sensations that were mine when I became conscious of being myself again after passing through death. I realised that I was in a certain building reclining on a beautiful couch, with curtains to shade the lustre that was present in the atmosphere. The building itself appeared to be of crystal, and adorned by artistic forms that made it attractive, and the effect was the sensation of a delicious, soothing reverie; but the most beautiful and attractive was a living feminine form, who came to me, and seeing that I was somewhat exhausted, said that she would

leave me for a while in order that by rest I might gather strength and vitality, and, when sufficiently restored, she would come again and conduct me to the home that was being prepared for me. But surely it must have been only a dream, for that home in heaven, which I had fondly anticipated as a reward for the work I had performed upon earth, I have not reached. Oh that I could recall the appearance of that lovely form! but she has not appeared again to me.

(To be continued.)

SPIRITUALISM: ITS LIMITATIONS AND SUGGESTIONS.

THE last of the four lectures, which Mr. Morse had arranged to give at the Hall of the Marylebone Association of Spiritualists, 86, High Street, Marylebone, was delivered Sunday evening, August 27, to a large and appreciative audience. Three of these addresses have already reported in this paper, and we have much pleasure in joining an epitomised record of the present address, my regretting that circumstances do not admit of the present. *Continuation*

Having delivered the accustomed earnest and eloquent invocation, the orator entered upon the topic of the evening, "Spiritualism: Its Limitations and Suggestions," by offering "thanks to those good friends who, for the three preceding Sundays, so affectionately and so loyally supported us in the effort we have made on their behalf—an effort which, while it has been inspired by a desire to do our duty to the truth as we perceive it, has, in spite of the pleasure that such an effort brings, been associated with some trifle of pain and of distaste, since we had to tread the path of criticism, and were under the necessity of making statements that may have sounded somewhat harsh, and may by some have been construed into ungenerosity; but, as we previously stated, the truth must be spoken, be the consequences what they may."

Continuing, the control said that, although the statements made in the preceding addresses might have evoked some hostility, he was contented to rest in the assurance that the truth would vindicate itself in the end. Weeds must needs trouble the ground, and he was considered the thrifty and careful gardener who extirpated those weeds, that the flowers might have space to grow. The subject might seem open to objections, even from Spiritualists—"Spiritualism: Its Limitations and Suggestions." Why, there were no limitations to it, the hearty and whole-souled Spiritualist might say. It was as broad as the universe, as deep as the love of God, as towering as his wisdom, as universal in its character as were the needs of the human race. Rhetoric sounded well, it gratified the unreflecting, and those who were unaccustomed to reason. But the earnest thinker wanted sound logic and uncompromising common sense, and ever desired to arrive at practical issues. Some people attached themselves to "causes" much in the same fashion as barnacles adhered to the keels of ships, and even got the length, barnacle-like, of considering that they were greater than the vessel to which they were attached. Others took in the principles, made them part and parcel of their daily lives, and grew, even as the truth expanded within their souls, into that fulness, richness, and beauty that came of earnest aspiration and endeavour. Spiritualists were sometimes inclined to felicitate themselves—not unnaturally—upon having one of the sweetest gospels the world ever knew, and were apt, in their jubilation, to condemn those who did not agree with them in this view. Now, while it was no desire to minimise by one iota any element, principle, truth that belonged to Spiritualism, one could not but be conscious of a fact from which there was no escape, viz., that all the world had not become Spiritualistic in opinion—that only a very small section of its myriad dwellers had embraced the new gospel—that Spiritualists themselves had not yet, as a body, come out of the phenomenal considerations that refer solely to the return of departed spirits, which to the many of them constituted the beginning and the end of the movement.

The number of Spiritualists who were Spiritualists in the moral and philosophical, as well as in the phenomenal sense, was but a small proportion of the people who believed in Spiritualism. It was up-hill work to make philosophers, to lift people out of the indifference of ages—to overcome that ingrained conception that they had no especial right or duty to think for themselves, since they could find plenty of others to do their thinking for them. Yet, this spiritualism was going to accomplish these results.

going to make people think for themselves and accept no conclusion, believe in no statement, adhere to no set of principles unless they had personally, intelligently, and intellectually made those principles and matter part of their own conscious mentality. This meant labour, unfortunately, but how it would result would be seen possibly at the conclusion of the remarks offered that evening. The sort of quasi-repudiation that Spiritualism had any limitations might again be touched upon. Spiritualism had certain very palpable or well-defined limitations that could not be wisely ignored. That these limitations were movable quantities would be readily admitted; that they were being driven farther and farther back every year was true; but they did exist, wherever their boundary lines might be. Felicitations on the possession of a great and glorious gospel were legitimate and natural, but it was also well to examine that gospel, its scope, and the area of its operations. The limitation that was most constantly receding, widening by its removal the scope of spiritual activity, was the natural ignorance that the multitude had concerning everything relating to Spiritualism. Ignorance, then, would be one of the limitations that could be pointed to. It might further be borne in mind that there was a certain amount of inverted knowledge that the world had concerning the subject—perhaps *perverted* knowledge would be a better term; and this perverted knowledge resulted in what was definable as superstition. That was another of the limitations belonging to Spiritualism, and when you had ignorance on the one hand and superstition on the other, there was grave danger of coming to shipwreck between Scylla and Charybdis. It might be asked: "How shall we get rid of these confinements?" The area of ignorance was constantly contracting as the boundaries of knowledge were extended; thus ignorance was slowly being driven from the world. Knowledge was only obtainable at the cost of effort and painstaking endeavour. There was no royal road to the solution of the mysteries of being. Divine revelations had gone out of date. The worker who worked honestly, and strove with mind and soul to solve the problems of life by patient investigation, gave more to the cause of humanity in the narrow compass of his life than all the so-called Divine revelations had contributed in the past. "A wild statement," one might say. Not so; for all divine revelation came to the quick mind that was active in the work of unravelling the tangled skeins of existence. God did not reveal Himself to the sleepy-eyed or dull—to the slow-minded and lethargic. His revelations flashed into those great souls who were alert and active; who were like the lark soaring in the blue morning sky, gathering in the sunlight the sweets of being, and when such souls found their efforts rewarded with those flashes of divinity, there and then only was there the suggestion of Divine revelation. It was the active minds that benefited the world, those who sought and found the truths that God had implanted in their own natures. The active and intelligent student of Spiritualism was one who faced every difficulty patiently, explored the ramifications and intricacies of the subject, and endeavoured to map out the country that now seemed so obscure and confused. There was that much vexed question of spirit-communications. People said, "Ah, spirit messages are not what they ought to be. So contradictory, you know, and unreliable. Sometimes they are positively mendacious, downright falsehoods." Then the cry of "evil spirits" would be raised, and these malevolent beings were bidden to "Go away." Evil spirits! There were no wickeder spirits in the spirit-world than humanity had sent there; there were none there wickeder than had come out of the world in which the audience lived; no wickeder spirits than they rubbed shoulders with every day in the street. This question of wicked spirits was another of the limitations of the subject. It was a relic of that old superstition that there were hosts of malignant and powerful beings whose delight it was to plague, perplex and injure poor humanity, as though men and women had not troubles enough of their own without those infernal additions. Did the people who exclaimed so loudly about the inconsistencies and unreliable character of spirit-messages never think that it was just possible there might be something wrong on *their* side as well as on that of the spirit communicators? What was needed was a more intelligent investigation and understanding of the laws and conditions of mediumship. A careful examination of these matters would show that the elements

fusion and unreliability operated quite as powerfully on the material side of existence as on the spirit side. Spirits are not always wise. They talked learnedly of con-

ditions, and were strong in their assertion that phenomena would be exactly in accordance with conditions. Yet they took up the subject sometimes as though it were a matter of child's play. No careful preparation—no intelligent study of what the laws and circumstances of mediumship implied, and then, because the spirit-world could not make itself clearly and intelligibly manifest, those Spiritualists complained and ceased their study of the subject. "Oh, it is very unsatisfactory. I used to think there was a good deal in it; but you cannot get anything definite. So I have given it up altogether and gone back to the Church." No doubt, there was ease and rest for some minds in the bosom of the Church. The opium smoker also enjoyed ease and rest; he was not under the painful necessity of having to think. It was a matter of taste. Some went to the church; some to the opium shop. A nice comfortable sleep, physical or mental, was to be had at both places.

Go outside the ranks of Spiritualism and discover the colossal ignorance that prevails concerning all things spiritual, the enormous pressure, so to speak, of superstitious opinion that becomes apparent when such matters are discussed, and you will perceive what a retarding, smothering influence there is on the movement. Limitations might be found, too, in other directions. Suppose the questions were considered from this point of view: "Spiritualism was the science of psychology." "What is psychology?" "Oh, psychology is the science of the soul." "And pray, what is the soul?" "Oh, the soul is the immortal part of man." "Yes; but what do you mean by the immortal part of man?" "Oh, it is the part of man that lives after death." "Indeed; then it is to be understood that only a piece of you lives after death; is it?" When you began to question people in this fashion—intelligent persons, persons who profess to be able to think clearly and state their views in a capable manner—these were the kind of hazy replies you got. They had not grasped the truth that a man's soul is himself—that it is the *whole man* who lives after death—his very self. Such people might ask, "But, what are we to do to realise that the soul is the man?" They should learn to differentiate hazy ideas from definite facts. Learn to realise that when a man spoke of his soul he spoke of himself. Learn to realise that the soul alone lives. Learn to realise that while they lived in mortal bodies, and controlled them, it was their bounden duty to have a clear, definite, and intelligent conception of the relations they subserved to those bodies, and through those bodies to the universe to which they were related. When a man knew himself, he had laid the foundations of a knowledge of all that was outside him. Turning again to the subject of communication with the realms of spirits, it should be clearly understood that such intercourse was not the sole end and aim of Spiritualism. If it was, one might reasonably demand, "Then summon the friends and relatives gone before to give you the sweet assurance that you are immortal like yourselves?" If the demonstration of immortality was the whole of Spiritualism for Spiritualists, one might say they had not begun to grasp the alphabet of their question. Spiritualism should comprise a comprehension of the nature of man and his relationship to both sides of the universe—material and spiritual—and the comprehension of everything necessary for the welfare of the spirit while here on earth. Spiritualism was a universal Spiritualism—it should be as wide-spread and deep-seated as the needs of humanity itself.

But to return to the limitations. They had been shown to be ignorance and superstition, so far, and now another limitation might be dealt with—prejudice. Directly you claimed that Spiritualism had a religious and reformatory tendency—the moment you hinted that it might throw light on religious questions, somebody said, "Oh, I cannot have anything to do with it. I am a Christian, you know." "And you find, do you, that your religion gives you all you want?" "Oh, yes." "Then your religion is one of the limitations that Spiritualism encounters in its progress. You are quite satisfied that your religion is true?" "Yes." "Then your conceptions of religion are erected into one of the limitations of Spiritualism, and Spiritualists must look upon orthodox religious sentiment as one of the limitations that mark off their territory." Yet each man's opinion, honestly entertained, was justifiable. Its truth was not, of course, demonstrated by the honesty with which it was held; nevertheless it was justified to the individual. A man had no right to tell any of his fellows that their opinions were dangerous, injurious, devilish. Yet Spiritualists had been told so concerning their convictions. So long as a man

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honestly believed in certain views, he should be entitled to enjoy that belief without fear of condemnation. But when he said "You must believe it," he was trenching on your personal right of free opinion. It was a difficult question, yet this conventional religious sentiment was one of the barriers of the cause. What was to be done with it? Examine it, and it would be seen that it rested on the theory of man's immortal nature. It postulated the existence of a world of spirits. It rested upon the possibility of angel ministry. It rested, too, on the possession of spiritual gifts, which were said to be the test of discipleship and the evidence of belief. It rested on miracles and the relationship of the over-world to the world of humanity. All these things had to be accepted by the adherents of the prevailing faith, and yet when the honest Christian, who in the essence of his faith was as much a Spiritualist as anybody present that evening, was invited to consider the Spiritualistic position he said he could have nothing to do with it. It was not Spiritualism he was condemning when he adopted this attitude. He was only exhibiting his ignorance of the foundations of his own faith. The bitterness, the virulence, with which this religious prejudice, this *odium theologicum*, had been rained down on the heads of poor Spiritualists was almost unparalleled in its ferocity. The lecturer was not saying anything beside the mark. There were still people who were wont to lament that the days of the Inquisition had passed. The wild beast of persecution was not yet dead. It still lingered in its gloomy cavern, but its claws were pared, and, toothless with age, it snarled its impotent hatred. Had it the power to-day, many of those present would not have a whole skin. Spiritualism preached a doctrine of human brotherhood. Theoretically it was a beautiful thing, this idea of universal brotherhood. All Christians should be brothers; they were not, but they should be. All Spiritualists should be brothers; some of them were. All Theosophists, believing most devoutly in the doctrine of universal brotherhood, should also be brothers; they would be, some day. But what if such a system of human life were established to-morrow? What a cataclysm would result! Interest for the use of money would disappear, and what would Christ in his banking-house do if he had no bonds? He might have to work—a most disastrous consummation of his former career. Banking would come to an end. No landlords, no landowners; universal brotherhoods would have no place for them. If when men were "universal brothers" they shared all they had with their fellows, what would become of that fierce, grinding competition that was eating the very blood and life out of society to-day, that ground the faces of women until they were thin and pale and the poor wretches died like flies in the autumn time—that grinding competition that made a man's best effort worth scarcely the price of a suit of clothes, that fierce merciless strife—bitter, callous, horrible—that made each man trample on his fellows in the effort to gain his daily bread? Where would these things be if universal brotherhood were established? They could not last a moment. If they were removed your smug capitalist, your white-waistcoated sweater, your comfortable well-to-do employer of labour (who is not a slave-holder, of course), what would these have to do?

When Spiritualism said that all men were heirs of the possibilities and means of life, that all men were children of one Father, that all humanity had a common right to the gifts of the Great Giver, then all the hosts of selfishness were instantly leagued against so outrageous and abominable a doctrine, and the ingrained selfishness of ages, the perversity of ages, rose up and became another barrier to be encountered.

"Well, but Spiritualism is the gospel of being spiritual; it has nothing to do with these things. Keep social questions out of it. Don't bring these disturbing doctrines in. You will injure the movement." So an objector might urge. A certain man, of whom all present had read, did not consider whether he injured the backs of the money changers or not. Christians should at least be as earnest in driving the money changers from the temple of human life as ever their founder was in driving them from that temple at Jerusalem. We needed a little more vigorous effort and a little less cant, and the world would be all the better; and as for not bringing these questions into Spiritualism, in God's name, if Spiritualism was a gospel of humanity, all things that concerned the welfare of humankind should have a place in it!

(To be concluded next week.)

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER XIV.

For the benefit of new readers we give the following synopsis of the earlier chapters of this story:—Col. Marston, a widower, whose niece and nephew live with him, sees his niece Clara and his son Harry, who are engaged to be married, standing beneath an oak tree near the edge of a cliff. Harry does not return to dinner. Frank, the nephew, is ignorant of Harry's whereabouts. Clara denies that she and Harry were on the cliff, much to her uncle's perplexity. The next morning Col. Marston examines the cliff, and discovers Harry's watch chain, covered with blood, in a bush some distance down, and concludes that Harry has fallen over and been killed. Clara is made seriously ill by the news, and Dr. Leyburn, after attending to her, is made acquainted with the whole case. Harry's watch is discovered on the sands, but the body, Dr. Leyburn conjectures, has been washed away by the tide. Frank leaves home, professedly on "business," but his uncle concludes, to attend a race meeting. A rumour gets about that the house is haunted. Col. Marston and the detective who has arrived upon the scene follow the supposed ghost, who proceeds to the cliff, where a man meets her. Col. Marston sees that it is Clara, but stumbles and falls as he is about to take hold of her. The detective follows the man, but fails to capture him. They return to the house immediately, and are greatly puzzled to find Clara fast asleep. There was no time for her to return and go to sleep, and yet the colonel is certain he saw her. The doctor's explanation is that it was Clara's "double." The servants leave in a body except the stable boy. The detective goes away, after warning Col. Marston to be on the watch, never to leave the house alone, and to have his dog and gamekeepers in the house at nights, as he is in great danger. The colonel sits up watching, when he hears a tapping sound at the window, and sees Harry peering in, and the next night he and the doctor capture him. Harry declares that he has faced danger to let his father know of his escape from death. He loves his cousin still, but asserts that it was she who pushed him over the cliff. Dr. Leyburn assures him that Clara was not in an unsound state of mind when she met him that day. The following night Col. Marston is joined in his solitary vigil by Frank, who makes himself most agreeable, and asks after his sister Clara, and suggests that he and his uncle should visit her.

THUS it happened that in a few minutes we were standing at Clara's door, waiting for an answer to our quiet knock. The nurse who opened it said that her patient was asleep.

"So much the better," said Frank, in a subdued tone, "for we can look at her without causing her any disturbance."

Then we stole silently to the bedside, and watched her tranquil sleep. Clara certainly looked better than when I had last seen her, and the nurse said that she was rapidly recovering; in fact, she had been up that day, and had sat at the window for more than an hour during the afternoon. As we stood beside her she began to stir uneasily in her sleep. Presently she opened her eyes and fixed her gaze upon Frank. There was no smile of recognition in her look, though her mind seemed collected and calm. Frank seemed to feel the situation a little embarrassing, for he stooped down and took her hand. This did not seem to disturb her in the least, as she lay perfectly still, with her eyes fixed immovably upon his. Then Frank bent lower still and whispered in her ear. A strange, uneasy look spread over her face, and almost imperceptibly she shook her head. Frank leaned towards her again, as he whispered, in a tone loud enough for me to hear, "You must, Clara."

Her weary eyes closed again, and in a moment she seemed to be fast asleep. When we had left the room, I enquired of Frank the subject of his communication to Clara.

"I have a theory," he answered, "that most of our illnesses are the direct product of want of sufficient resolution. When any one is weak and timid in face of an epidemic, that person is more likely to be attacked than another. In such a case the disease is directly encouraged by the feebleness of the mind. Doubtless you know the theory that has been advanced about blood corpuscles constantly battling with disease. The power of resistance of the mind is of the same nature. Thus the saying of a 'sound mind in a sound body' expresses a profound truth, and the belief that the mind is a powerful controlling factor is borne out by the numerous cases of faith-healing on record. The natural conclusion of all this is, that if the mind can only be stirred up to a sufficiently resolute resistance to disease a speedy cure is sure to follow. You know that beautiful mare of Lord Seymour's, which Clara refused to accept as a present from him, though I know she had set her heart upon it. Well, at the recent races, I got Lord Seymour to stake her against my money, and I won her. I thought this news would interest more than anything else, and I told her in a whisper that the mare was hers. I also informed her that she for a ride with me in three days. You saw her head. That was because of the weakness of her

required bracing up. I therefore found it necessary to speak in a tone of command, for when any one is ill they are more susceptible to a stronger will than at other times. I think I have succeeded, and that you will see Clara going out with me for a ride in a few days."

"Well, Frank," I said, "your reasoning is certainly ingenious, and I hope the result will justify your expectations."

Thus we conversed as we sat in my study. Presently Frank jumped up again.

"What do you say to some hot punch? It will help us to pass the time better."

"Our few servants have gone to bed," I answered, "and we have no means of making it."

"Oh? I'll soon put that right. I'll go to the kitchen and get some hot water, and bring the other items back with me."

"Frank," I said, "you must be careful. You know what the detective said about the danger that hangs over us. If you go through the house take the dog with you."

"All right, uncle. Here, Leo!"

The great St. Bernard rose from the rug and stretched himself lazily as he prepared to follow my nephew. As Frank was going out a thought struck me, and I said—

"There are two of us here, Frank. You may as well leave Leo to look after the picture gallery. He will be comfortable enough on one of the rugs, and so that part of the house will be guarded as well as this."

"That is a good idea," said Frank, as he went off with the dog.

When he had gone I thought of my strange visitor of the night before, and I felt that as Frank was so pleasant and agreeable it was somewhat churlish of me not to have told him about Harry's escape. But then I seemed to see once more the earnest look of entreaty on Harry's face, as he pledged us to secrecy, and I decided to say nothing about the visit of my son. Presently Frank returned, and after shutting the gallery door to keep Leo a prisoner there, he brought the steaming flagon into my study.

Now I am quite aware that this part of my narrative will bring down upon me the stern disapprobation of my teetotal friends. I also feel sure that this unrighteous incident will be accepted by them as a complete explanation for the misfortunes that followed. All this reproach I must bear with what equanimity I can, for I am determined to adhere to my fixed resolve to give a simple unvarnished account of facts, in order, as they occurred.

Frank and I sat far into the night with the flagon between us. We did not sit there for purposes of intoxication, my rigid friends, but to keep watch and ward over the destinies of our old home of Ravenswood. It was so rarely that Frank chose to make himself agreeable to me, that I was unwilling to shorten those happy hours of intercourse with him—hours which, alas! will never return to him and to me.

In the early hours of the morning I saw that Frank was tired. I persuaded him to lie down on the couch, and he was soon in a deep sleep. As I looked upon his tranquil face I forgot all the trouble that he had caused me in the past, and the old sunny days of his childhood came back to me once more, freshly and clearly. I remembered how he used to climb about my knees and put his arms round my neck in the days long gone. Then when he was worn out with his childish play, I used to go and kiss his rosy mouth as he lay tucked in his little cot, while, with sleepy eyes, he would smile to me his "good night." I used to go away from him then and think of his soldier father, while a bright future for his son would rise before me. That future had not been realised yet, but there was still time, and I hoped that this night would mark the turning-point in my nephew's career. Perhaps, after all his weary pursuit of pleasure, he was now going to nestle back once more into the heart he had left so long to mourn his estrangement.

Till the early dawn I sat in the silent room, listening to the regular breathing of the sleeper, and with my mind full of these and many kindred thoughts. When the day began to break I rose, and passing through the French window I stood on the steps without, gazing on the reddening East. Beyond the dark waters I could see above the far horizon the clear shining of the dawn, through which I could gaze into the infinite depths beyond. Then, higher up, a dull cloud caught fire, and as the crimson flame of sunrise leaped from cloud to cloud, the dark waves below awoke to life and light, and flung back the glory of the heavens above. Then the sun arose, and a broad track of dazzling splendour blazed upon

the moving waters. I turned and saw that Frank was awake, and was watching me with a smile.

"I see, uncle, that you are an early riser, only as you didn't lie down you can't be said to have got up. There you have the advantage of other poor mortals, such as myself, who are for ever lying down and getting up all their lives through."

(To be continued.)

SEVENTEEN ELEMENTARY FACTS CONCERNING SPIRITUALISM.

1. Spiritualism is the science or art of communion with spirits.

2. A spirit is either an intelligent being somehow produced in the unseen, or a man, woman, or child promoted out of "this muddy vesture of decay."

3. A Spiritualist is a believer in the continued existence of the spirit after what is called "death," and the possibility of communicating with it.

4. Spirit-life is intensely real. If the Holy Spirit or Holy Ghost is the highest being in the universe, it is a proper inference that a human spirit or ghost may be in a superior or more intense condition in the spirit-sphere than when a tenant of the earthly body.

5. Spirit-substances may be to spirit-beings as real as, or more real than, earth-substances are to earthly beings.

6. The earthly senses are extremely limited. So much so that, as one of our most thoughtful scientists said, "The glories of the New Jerusalem might surround us and we know it not."

7. The spirit-world is a world with a teeming population and with endless occupations. We know this because we send into it a constant stream of human beings, sensible and senseless, gracious and spiteful, sober and intemperate, young and old, the worn out and the very babe. It must be a busy and active world.

8. At least part of it must therefore be near and all about us, and not far away.

9. Heaven and hell, as all-inclusive and guarded places, are delusion. A spirit freed from the body is literally free, held fast only by the laws of its sphere, and by the vital realities of the spirit-self, whether fair or foul, wise or foolish, hateful or lovable.

10. The Bible is one long record of spirit communications and experiences of every grade, from lowest and most foolish to highest and most wise; gradually rising in moral worth and spiritual purity, and culminating in the life and experiences of Jesus.

11. All such communications and experiences were in no sense miraculous. They were merely more or less unusual, but they occurred in harmony with laws which, so far as we can see, are as fundamental and as orderly as any that regulate the affairs of our material sphere.

12. It does not follow that because a communication comes from "the unseen," it is therefore from God, as a revelation. It may be from the latest dead lounger, as an amusement.

13. The unpleasantness of this suggestion is no argument against its validity. No miracle, and nothing arbitrary, happens at death. Death is only the out-marching of the spirit, and the unpleasantness of the suggestion that idle spirits may trifle with us is more than compensated for by the suggestion that education and advance must, with freedom, be open to all.

14. Modern Spiritualism is only a revival of phenomena and experiences that were well known in ancient times. But modern Spiritualism has the opportunity of guarding itself against the ancient delusion that every spirit which calls itself "God" is God, or that everything which is said to be from "Heaven" is from Heaven, or that every message which comes from the unseen is infallible.

15. Spiritual phenomena can, of course, be simulated, just as pewter shillings can be made; or self-seekers may trade upon them, just as other self-seekers may trade upon the Church. But that only suggests purity and care.

16. As an evidence of the existence of an unseen universe and of human immortality, Spiritualism is of priceless value, not because the communications that come are superlatively lofty, but because they come at all.

17. Finally, it is of the greatest possible importance to accustom ourselves to the fact that we neither see nor know everything, and that "the universe is more than one storey high."

J. PAGE HOPPS in *Light*.

THE TWO WORLDS.

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FRIDAY, SEPTEMBER 15, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

NOTES AND COMMENTS.

This issue of *The Two Worlds* will doubtless be read by a considerable number of new readers, to whom we extend hearty greetings and good wishes. We present them with a capital repast for their mental digestion, which we trust will induce them to order *The Two Worlds* for at least the rest of the year, as we have an abundant store of good things to set before them in the following issues.

Twelve (or more) other articles by EDINA are in hand, narrating his experiences, which, taking them all together, present in our opinion an unanswerable case for the reality of spirit-communion.

The experiences of the Rev. William Morley Punshon in spirit-life, as set forth in the records of various séances, held in Manchester, will be especially attractive to a large class of readers. It is always advisable to remember that each individual speaks for himself and of his personal feelings, thoughts, and changes. Spiritualism has abundantly demonstrated that variety and diversity characterise the conditions and experiences of spirits in the life beyond, and each one testifies only of his own mode of entrance and awakening, hence it is unwise to infer that *all* spirits have the same emotions or thoughts. Each one goes to his own place, retains memory or regains consciousness, according to the personal conditions which affect his life, and either limit his spirit possibilities or enable him to enter into liberty. It is by comparing and contrasting the testimonies of various spirits, through a number of media, that we can form some idea of the powers, privileges, and possessions of people "over there."

In exactly the same way mediumship presents distinctive features in the case of each medium. No two are exactly alike. Some are more easily affected and respond more completely to spirit "suggestion" than others do. At times, or in different stages of development, the powers of a medium may be much more fully manifested than at others. At one time there may be more of the medium, at another more of the spirit, and the conditions for the exercise of mediumship vary so much that it is always serviceable to the student to have placed before him the experiences of mediums who are thoughtful, observant, and analytical, narrated by themselves, and the testimony of Mr. Robinson respecting his spirit-experiences, will prove of great service at this juncture when there is so much enquiry abroad. Subsequent issues will contain records of many strange incidents.

The lucid trance address on the "Limitations and Suggestions of Spiritualism," delivered by Mr. J. J. Morse, under spirit control (kindly summarised for our columns by Mr. D. Gow), should be read and remembered by all enquirers. Truth is the only authority; and patience, care, perseverance, research, and open-mindedness are indispensable to success. The cautions and advice given in this address, the answers to objections and misconceptions should be extremely helpful.

The "Vision" related by a lady, who gives a *nom de plume*, we are assured is veritably true, a fact which she witnessed, and its indications of the power of love and the service which kindly and sympathetic spirits render to the orphaned little ones who pass over to the other side are especially interesting.

Mediumship is dependent upon the fact that we are spirits now as much as we shall be after death. We are immortal now and always. This stage of existence is merely *one* of the schools of experience through which we pass for education in our progressive career. The development and exercise of mediumistic powers (the so-called "gifts of the spirit") is a paramount duty. Every one is more or less mediumistic in some one or other of the many and varied phases of psychic powers, and by the study of the phenomena of the soul knowledge should increase, mankind be benefited, and progress will be insured.

Mr. John Page Hopps ably presents the main facts which Spiritualism has demonstrated. These cannot too often be insisted upon, and we suggest that the chairman at public meetings would do well to read these "seventeen facts" to the audience, and recommend people to buy the paper.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

To obtain a proper conception of the solemnity and value of mediumship we are bound to soar into the infinite conditions. We cannot conceive of an unintelligent universe. The Supreme Power of all—namely, Deity—we must recognise as All Intelligent, and, if All Intelligent, we must conceive by inference that there is some good purpose in existence, and, if so, there must be such a fact as human destiny. Hence intelligence and destiny must be co-equal.

Nothing in the universe is unimportant, and man being the highest expression of created intelligence on this planet, we therefore reason that he is destined to fulfil some grand purpose in spiritual existence.

Some years ago I called upon a gentleman, at his office in London, who is officially associated with the literary world of that great city, and daily engaged in international news transmission; he is also a prominent Spiritualist. Inviting me into an inner room he inquired of my experiences, opinions, and conceptions of Spiritualism generally. He reciprocated confidences, and further informed me that he knew of many Spiritualists in his circle, some of whom were associated with the editorial and other responsible positions on leading newspapers. He stated that if we could unfold a more perfect mediumship, he had no doubt "governments could be controlled by supernatural agency," and also, "that as soon as the millions of readers were ready to comprehend and accept the great truths of Spiritualism the press would do its duty." There is another thing I should like to state, that is, that all mediums are centres of force—this is the Divine method of thought projection.

In the study of organic humanity we often behold the doubly distilled mental and spiritual wealth of ages incarnated in particular individuals, and, if we survey the great historic past, we there see the Divine purpose has always been expressed by great representative souls. Whether you look at the realms of art, literature, morals, history, or religion, you find the kingly men and queenly women have exercised special influence in their particular spheres of action, such as Moses, Buddha, Mohammed, Jesus, Luther, Wesley, and many others whom we could mention.

The movement known as Modern Spiritualism represents an advanced stage of humanity. Whether considered in its literary or scientific development, we are bound to assert that it has brought humanity up to the highest watermark of progress. It is, undoubtedly, a Divine movement, and for the present, in its earlier stages, must be content to express its force through specially prepared embodiments. Undoubtedly the present great influx of spiritual power originated in the Orient, and in the course of Divine guidance has travelled over to these islands of Northern Europe, and made its home in the great civilisations of the Western continent; and I think it has come to stay. Perhaps one important cause of the inflow of spiritual thought is the rationalistic developments of religious beliefs, chiefly the result of the great studies of physical science, and such culture has prepared the mind for the study of the finer forces of Nature. But the Spiritualist, above all thinkers, endeavours to get behind phenomena. He is not content with the study of mere forms of matter, but is continually aspiring to comprehend the vast order of infinite sublimity and power in his thinkings.

My earliest experiences in Spiritualism occurred in the home of a humble man at Birtley, in the county of Durham, in 1875. Visiting him one day, I found him engaged in reading the *Medium and Daybreak*. I asked him if he believed in such foolish nonsense as Spiritualism? He gave me a piercing look and inquired if I knew anything of the subject. I said, "Not at all, except what I have gleaned through the public press, which left anything but a favourable impression on my mind." He asked if I thought it was right to condemn anything I did not understand. The force of this gentleman's logic was sufficient to bring me to book, and he thereupon handed me the journal, which I took home and eagerly read.

A stream of light seemed to float into my mind, and I said, "This is the very thing I have been looking for."

Having been educated as a Methodist, the peculiar structure of my mind made it impossible for me to accept the most unscientific doctrine and dogmas which that church propagates. I then allowed my mind to drift into a negative condition. Atheism I could not entertain for one moment, nevertheless, I had a great deal of respect and sympathy for the external methods of that school of thinkers, consequently I liked to hear Mr. Charles Bradlaugh, and other lecturers.

After a good deal of meditation I began to see the compatibility of the whole spiritual philosophy, and I shortly afterwards listened to a lady, then well known as Miss Cora L. V. Tappan—now Mrs. Richmond. During the delivery of one of her brilliant lectures the spiritual seemed to illumine my mind, and I experienced really and truly some great spiritual change.

Business brought me to the town of Newcastle, and one evening I visited Weir's Court, Newgate Street. Upon arrival at the door I saw several gentlemen enter the place, and upon asking for admission I was informed that they were to conduct some scientific experiments that night, and no strangers could be present. I looked round, and another gentleman appeared on the scene, who had come for the same purpose. I informed him that I had just been refused and was afraid that he would be met in the same way. We thereupon agreed to have a walk round the city, and he informed me that he had just arrived that day from London, and was a stranger. I showed him some of the lions of the city, and he invited me to his apartments to take supper. During the progress of that meal I was much startled by my friend falling over his chair, apparently in a fit, and I left my seat to assist him, when his hand waved me off. This was the first time I had seen a medium entranced. He then underwent a curious process of personation, and I got unmistakable evidence that night that my mother was controlling him. The details I need not enter into, this was the first spiritual test I had received.

The gentleman's name was Mr. J. T. Rhodes, who was for many years foreman hairdresser in Newcastle, and is now in America. He was the means of introducing Spiritualism to hundreds of persons in the county of Durham, during the intervals from his business.

An account of this interesting séance was my first contribution to the literature of Spiritualism.

(To be continued.)

OUR BIBLE CLASS.

THE latest phase of the "orthodox" opposition to Spiritualism is that "seeking to commune with spirits is unlawful," spontaneous spirit manifestations are not condemned.

In reply to this we cite the well-known facts that modern Spiritualism sprang out of the spontaneous manifestations in the Fox family. There have been thousands of mediums who were subject to spirit influence and did not understand their strange experiences until Spiritualism revealed the fact that they were mediums. Hosts of people have become Spiritualists because of spontaneous manifestations. Conviction of the presence and power of spirits has thus been literally forced upon those who did not "seek," did not know, or wish to know, anything about spirits, and yet were compelled to believe.

But experienced Spiritualists know that the spirits who produce "spontaneous" phenomena, and thrust themselves as unwelcome visitors upon the people of this life are, more often than not, spirits of a low order; for, as a general rule, the nearer the spirit is to the earth the greater his power to produce physical phenomena. "Haunting spirits," who create disturbances and startle people out of their materialistic conceit, or their "orthodox" Christian materialism, are mainly "dwellers on the threshold," and more nearly resemble those spirits whom orthodox opponents designate "demons" than any other class with which we are acquainted, so that Rev. Ed. White and others, who deny our right to "seek" and yet regard "spontaneous" manifestations as permissible, manifest their ignorance of the facts and reveal their own prejudices rather than their knowledge.

THEY APPEAL TO THE BIBLE.—SO WILL WE.

One of the earliest instances of a manifestation of spirit power (or what is recorded as such) is reported in Genesis xv., where Abraham prepared an altar and placed a sacrifice thereon and waited for the communion with his "God," or "guide," and "a deep sleep fell upon" him, and "an horror of great darkness," a "smoking furnace and a burning

lamp passed between the pieces" (verses 12 and 17). The priests in the temple constantly sought counsel, and they wore the Urim and Thummim* for the purposes of "crystal-seeing." That it was customary to "seek" for spirit guidance is evidenced by the fact that we are informed, quite as a matter of course, that Saul sought unto the Lord, "but the Lord answered him not." Joseph sought for guidance, and used a divining cup for the purpose. The whole story of Baalam indicates the same thing: "Tarry ye here this night that I may know what the Lord will say unto me more" (Numbers xxii., 19). See also xxiii., 3: "I will go: peradventure the Lord will come to meet me." That it was customary to visit mediums for the purpose of obtaining counsel and guidance is most clearly set forth in Samuel ix., 6, 7, 9. Nothing could be more definite. Saul is assured that Samuel is a man of God, and an honourable man. "Let us go thither." "When a man went to enquire of God, thus he spake, Come and let us go unto the seer: for he that is now called a prophet was beforetime called a seer."

The phrase, "enquire of the Lord," is frequently used, and indicates the common practice. Ezekiel was unquestionably a seer, a trance speaker, and a clairvoyant and clairaudient medium, if the record is trustworthy. Rev. J. P. Hopps in his "Thus saith the Lord" says:—

The one little sentence—*Ezekiel was a spirit medium*—explains the whole book. He held regular séances, and the description of them in his book will be familiar to every Spiritualist. A few instances will suffice to show this. In chapter viii., 1, we read, "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me." This phrase, "I sat in mine house, and the elders of Judah sat before me" is, in the circumstances, a perfect description of a séance. The same formula occurs in other places. Chapter xiv., 1: "Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying," etc. Chapter xx., 1: "And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying," etc. All through the book the phrase, "The word of the Lord came unto me," occurs. In fact the whole book consists of a collection of records of spirit séances and spirit messages, and of visions and clairvoyant or other occult experiences. The description in chapter ii., 1, 2, is one that will remind every Spiritualist of what continually happens with a "speaking medium": "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." The only difference is that when the modern "speaking medium" is put by the spirit into the trance, and is made to stand on his feet, he is, as a rule, though not always, unconscious, and does not hear him who speaks.

In chapter two of Daniel we find that Daniel when requested to interpret the king's dream seeks his friends, and they hold a séance over the affair, desiring guidance, and Daniel has a night vision.

A ministerial opponent to Spiritualism quotes as a condemnation of Spiritualists, "Go thy way, Daniel, for the words are closed up and sealed till the end. Go thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." If this means anything at all, it cuts the ground from under the Christian altogether, for it plainly declares that the "words" had ceased, were closed up and sealed in Daniel's day, and Daniel was to wait "till the end came." He has waited a considerable time, and seems likely to be

* "Can we imagine the prophets of the Old Testament . . . sitting round a table waiting for messages from heaven?" asks an opponent. It would appear that they did not do anything so sensible. With us it is a simple, rational, and natural means of intercourse, a species of telegraphy, but with the priests and prophets it was far otherwise. "The priests when they went to the altar wore linen drawers, tunic, and girdle; also a tiara, shaped like the mitre or crown, and the High Priest donned the ephod, and the coat or robe of the ephod, made of blue wool, adorned with 72 golden bells, the breastplate and the mitre or crown—a pretty considerable get-up and spectacle, reminding one of the old pictures of the conjurers and astrologers. They presented themselves before the ark or altar (a table) and received their instructions, either by spirit voice, spirit lights, or by visions in the stones of the breastplate, "Urim," or by the inner voice "impressions." Thus they were practically Spiritualists, but with a lot of mummary and mystery added to overawe the people. They jealously guarded their privileges, representing their God as being angry when they were themselves displeased. Brooking no rivals, they condemned, and Saul banished, all who practised outside their own orthodox ranks, just as Jesus is said to have been condemned as a false prophet by the orthodox of his day, not because it was wrong to divine, Saul tried and failed, but because these people clashed with the vested interests of the priesthood. It is probable, too, that there were many pretenders. No doubt the people were given over to immoralities, and idolatries, and absurd superstitions, but because they were and their conduct was condemned, that is no earthly reason why we should be debarred the knowledge and comfort of agreeable social and spiritually elevating communion with our sainted dead.

"still waiting"! But if true, and the "word" was closed *then*, all that has since been added is spurious! "To the law and the testimony" he quotes, but so does the Jew, who refuses to recognise the New Testament as any part of either law or testimony, and the Christian is out of court; he is as much an infidel to the "law and the testimony" in reality as he declares the Spiritualist to be, and the engineer is hoisted with his own petard.

We deny, emphatically, that Spiritualism is contrary to the practices of the prophet-mediums, and declare that Jesus set the example of seeking to communicate with spirits.

If the New Testament records are trustworthy, then we find Jesus selecting his beloved companions and taking them away from the people and holding a séance on the mountain, where he prayed and waited, and finally "Moses and Elias appeared unto them and talked to Jesus" (Matt. xvii).

Christians often claim that they are now living under "Grace," not under "Law," and excuse themselves in that way for non-obedience to Old Testament commands. If, therefore, we were to admit that the Mosaic commands against witchcraft, etc., applied to Modern Spiritualism (which we do not admit), we, too, can adopt the claim that "the Law" of Moses has been superseded by the sanction and action of Jesus.

William Howitt well says: "Jesus went to seek this spirit as if the case was studied literally . . . to Moses, the very man who prohibited such an act, and there on the mount broke the law before His face, and by his example taught his disciples to do the same."

But that is not all. Jesus promised that "signs and wonders should follow them that believe." He instructed the apostles not to premeditate their discourses, but "it should be given them in that hour what they should speak," and finally *he* too becomes a communicating spirit. He requests his friends to go to Galilee and he will visit them. The disciples hold a séance in the upper room at Jerusalem, and he appears to them. Nothing can be clearer than the fact that the apostles were instructed to *wait* for the manifestation of the spirit (Acts i, 4). Acts ii. reports how they had assembled "of one accord." They were waiting, or "seeking," the outpouring of the spirit; their séance was successful, and they were inspired to speak.

Jesus is regarded as absolute authority by Christians—well, *he* declares that it is our duty to believe that God is more willing to give to the hungry hearted than an earthly father is to give food to his offspring, and he makes this emphatic promise, "Seek and ye shall find, knock and it shall be opened unto you," and this is a promise "of the Holy Spirit to them that ask Him," (Luke xi, 1 to 13). We might rest our case there and defy Rev. E. White and all others to wriggle out of the plain meaning of the words, but we are assured that Jesus manifested to Paul (then Saul), "I am Jesus whom thou persecutest," and the revisers have been compelled to admit that the text, when properly translated, indicated that *Paul travelled about under the guidance of Jesus*.

The Revised Version contains (says John Page Hopkins), a small but very significant alteration. In Acts xvi, 7, Paul and Silas, when about to go into Bithynia, were forbidden, says the Old Version 'by the spirit'; but the Revised Version says 'the Spirit of Jesus suffered them not.' What a revelation this is if we can accept it! Jesus had been dead, to use our poor blind word, for several years; and yet here were these apostles travelling about under his guidance! We turn our cold critical eye, perhaps our eye of pity or contempt, upon people who talk of spirit communion, and yet here, as with the flash of light, we find spirit communion quietly referred to as a matter of fact and homely incident."

Paul says "Concerning spiritual gifts, brethren, I would not have you ignorant," "Covet earnestly the best gifts." The manifestation of the spirit is given to every man to profit wthal. The gifts are enumerated as the word of wisdom (inspirational speaking) faith, working of miracles (physical phenomena), clairvoyance, the word of knowledge, healing, prophecy, tongues and interpretation. All these gifts are given by the self-same spirit, dividing to every man severally as he will. The same God worketh all in all.

How any one can "covet" and "cultivate" these Spiritual gifts and exercise mediumship without seeking the aid of spirits and receiving their ministrations of comfort we fail to see. We claim that Spiritualists are the truest believers in the Bible, the truest followers of the practices of Bible mediums, and that those prejudiced and narrow-minded interpreters of the Scriptures, who decry Spiritualism as unscriptural, really do not know of what they are talking—"Having eyes they see not, and ears they hear not," and the advice given to the silversmiths of Ephesus is most applicable here, "Let them alone, if this work be of men it will come to naught, but if it be of God ye cannot overthrow it lest haply ye be found even to fight against God."

A VISION.

SITTING one evening at my window, as the twilight shadows were gathering around me, the calm cool atmosphere seemed laden with thoughts and feelings that link us so closely with those loving teachers who come and bless us from their higher states of life. My hands, which had been busy all day, were resting, and, for the time too, my mind seemed more disposed to rest than even to think, and tender spirit touches completed the charm of the hour.

I may have been sitting in such stillness for some time, I know not how long, when I saw before me a being, who at once was the fairest and sweetest that my eyes had ever beheld. Clad in garments of pure white she appeared, while from her form there issued such a radiance that it seemed to me as though she was in the golden sunlight, although to us it was evening.

So she stood gazing at me with such tender eyes, and, as she looked, a smile rippled over her features, and though I had seen this dear spirit many times before I thought she grew fairer each time she appeared. Still she spoke not, and I was so lost in love of her that I did not ask why she came. But then her eyes left my face and a pitying, compassionate look came in them. She was looking down at her side. My eyes quickly followed hers, and I saw there that which made the swift tears rush to mine, and course down my cheeks in sudden sympathy, for there by her side stood what appeared to be a little street waif. Shoeless, hatless, with torn clothes that seemed much too large for him, he looked a figure to move the heart of any one possessed of human sympathy. But what touched me most was the white wan look on his face. Such an old look, too, for his years, which could not have numbered more than ten. And there were stains of blood on his face, too, and by impression I knew that he had suddenly left this life through being the victim of one of our street accidents. But, though I looked at him so pitifully, he saw me not, for his whole being seemed gazing out of his eyes at the bright spirit who was so near to him. His great fathomless orbs seemed to drink in her loveliness, and the white of her garments shone like pure snow by contrast with his mud-stained and begrimed apparel.

She, with a tender hand, put back the matted hair from his forehead, and, as she did so, discovered a large, dark bruise on the temple. But he never moved, only the look of awe on his face deepened and became intensified, as though his little mind was trying to learn if this was a fairy being, and his eyes seemed afraid to leave her face, lest she should vanish as she had appeared. But no, her mission is to such as these, and as I looked I saw her turn and take his hand to lead him away, and "Hopeful's" (for that was the spirit's name) smile, as she looked at him, was so radiant with love, that it showed a glimpse of God Himself as He looks with tender compassionate eyes upon helplessness and misery.

As they passed from my sight, and as they turned to depart, a gentle breeze came up behind them and blew some of the light folds of Hopeful's dress around the little figure at her side, and his rags were hidden from sight, or rather seemed to dissolve away, as her pure garments seemed to cover his form, and the last I saw of them his eyes were still fixed upon her face.

The evening shadow had deepened, and the harvest moon was sending out her silver rays when I again became conscious of earth's surroundings. I wiped away the tears that were still wet upon my face, and, with a heart filled with thankfulness and gladness, I thought God is over all.

RACHEL ALTREA.

NOTES ON THE GROWTH OF OPINION AS TO OBSCURE PSYCHICAL PHENOMENA DURING THE LAST FIFTY YEARS.

BY ALFRED R. WALLACE, LL.D.

HAVING been more or less acquainted with psychical phenomena for half a century it appears to me that a few notes of opinion I have witnessed during that period may not be uninteresting to the Congress. I must apologise for the brief and fragmentary nature of the communication, having neither time nor materials for a more detailed statement.

It was about the year 1843 that I first became interested in psychical phenomena owing to the violent discussion then going on as to the reality of the painless surgical operations performed by Dr. Elliotson and other English surgeons on patients in the mesmeric trance. The greatest surgical and psychological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was accused of "polluting the temple of science." The Medico Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends, and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves, in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on

a priori grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained more or less satisfactorily to themselves, as not being essentially different from known disease of the nervous system; and of late years the more remarkable phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scoffed at by the late Dr. W. B. Carpenter and by Professor Tyndall, and how I was pitied for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic church, were always looked upon by sceptics as gross imposture and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by sceptical physicians and could be no longer doubted, the facts were admitted, and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

Second-sight, crystal-seeing, automatic writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other enquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

Trance mediums who give similar information to that obtained through crystal seeing or automatic writing, have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subject to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, however the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone, or by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well attested and well sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case there is ample testimony at the present day to phenomena which come under these categories.

In this connection also we have not merely appearances, which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force or the intelligence of those present. Records of such phenomena pervade history, and during the last century and especially during the last half century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognise and explain.

What are termed spirit photographs, the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters, have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who only had ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

Lastly, we come to consider the claim of the intelligences who are connected with most of these varied phenomena to be the spirits of deceased men and women, such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of such tests are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present they are regarded as inconclusive, and various theories of a double or multiple personality, of a subconscious or second self, or of a lower stratum of consciousness are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbersome and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit world, and more particularly a belief that the spirits of our dead friends can and do

sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. But we find that the belief of the uneducated and unscientific multitude rested on a broad basis of facts which the scientific world scoffed at as absurd and impossible. Now, however, we are discovering, as this brief sketch has shown, that the alleged facts are one after another proved to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human being or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts. For, myself, I never have been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self" with its wide stores of knowledge how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific" is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis. This very brief and very imperfect sketch of the progress of opinion on the questions this Congress has met to discuss leads us, I think, to some valuable and reassuring conclusions. We are taught, first, that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is now shown to have had a basis of fact. Secondly, those who believe, as I do, that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions, the assurance that, so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.

Parkstone, Dorset, England.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Monday: an article was read from a Christian weekly. The writer sets forth the somewhat novel idea that the disembodied intelligences who communicate are the lost souls of the Antediluvians, who have the power to personate our friends, and so deceive us to our eternal ruin. He *knows*, for he naively affirms, that at a séance the question received an affirmative reply. So much for nineteenth century wisdom! Evening: "The Life of Man" was dealt with to a good audience. Mr. Beel showed that "the study of man is man." Mr. Long contended that the Materialist's position, that life is dependent upon, and ceases with, the material body, was unreasonable, and showed that to understand how the physical man lives we must recognise that the Ego uses the body to manifest thought and action, as an organist uses his instrument. It would be as correct to say that the performer ceased to exist when he stopped playing as to say that man ceases to live when he no longer manifests through the physical body. A tea and social gathering, to commemorate the extinction of our only debt (for piano), Tuesday, September 19, at 6.30 p.m. Tickets for tea and social 9d.; for social only, 6d. Come and spend a happy evening.

FOREST HILL. 23, Devonshire Road.—Thursday: Mrs. Bliss gave wonderful clairvoyant descriptions to friends. Sunday: Mr. Vaughan related his experiences of Spiritualism, and ably answered many questions.—J. B.

MARYLEBONE. 86, High Street.—Miss Rowan Vincent gave an excellent address on "Spiritualism and Morality." Repeated plaudits from the audience showed their keen appreciation of the able lecturer's remarks, while to investigators it was just the sort of address that would help them.—September 17, at 7: Mr. T. Everitt, "Evidence of man's conscious existence on the spiritual plane." 24: Mrs. Bliss. Short addresses and clairvoyance.—H. R.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—Good spiritual time. One of Mrs. M. Ronald Brailey's controls discoursed upon "The conception and perception of the Infinite." Inspirational poem, "Progression." Miss Harris's controls gave inspiring exhortations, and used her gift of healing upon one of the sitters.—Correspondent.

KING'S CROSS SOCIETY meet at 6.45, doors closed at 7 prompt, at The Sun Coffee Rooms, corner of Caledonian Road and Winchester Street. Friends and the public invited.

A LITTLE HELP IS WORTH A LOT OF PITY.—A correspondent sets an example which, we trust, will be widely followed. "I am so pleased with your paper, and so deeply interested in the subject of which it treats, that I have arranged for getting it through my newsagent in future, and shall do what I can to bring it under the notice of others."

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ATTERCLIFFE.—Sept. 6: Mr. C. Shaw answered written questions most efficiently. Clairvoyance good. 10: Good addresses by Mr. Wm. Fielding. Clairvoyance exceedingly accurate.

BATLEY CARR.—Mr. Essam gave a practical discourse on "Work while it is day," urging the application of religion in everyday life. Excellent clairvoyance and psychometry. Next Sunday, Mr. Essam on "How and why I became a Spiritualist." Hope for a big meeting.

BIRMINGHAM. Oozells Street.—Mr. Victor Wyldes lectured on "The Mind's Book Opened," in the large room (specially engaged), which was crowded to excess. Mr. Wyldes' psychometric powers were never displayed to better advantage. We feel sure that good work for the cause was done. Spiritualism has indeed "caught on" in Birmingham, and so encouraged do we feel that the members of our Society are anxiously looking out for a desirable site to start building their hall for Spiritualism.

BLACKBURN. Freckleton Street.—Mr. E. W. Wallis gave soul-stirring addresses. "Our right to commune with spirits," and showed there was no more sin in than conversing with distant friends through the telephone. Evening: Reply to "Intercourse with devils—what the Bible says about it," as published in a Blackburn magazine. He clearly showed the writer was not reasonable or logical. We have more sense than to be frightened at his condemnation.—R. B.

BLACKBURN. Northgate.—Mr. Metcalf dealt with subjects from the audience. "Does telepathy explain some of the phenomena of Spiritualism?" and "Was Jesus a Medium?" Good clairvoyance and psychometry. Harvest Festival, Sept. 24.—C. H.

BLACKPOOL. Church Street.—Mrs. Hitchen, of Skircote, very kindly gave nice addresses on "Light, more Light" and "Prayer." Miss Lily Pickup gave successful clairvoyance at night; 13 descriptions, 12 recognised, names being given with most. We are progressing very nicely.

BOLTON. Bradford Street.—Madame Henry being ill, Mr. Walsh spoke to fair audiences, and gave clairvoyant descriptions and psychometric tests, which were acknowledged correct. Our sympathies are extended to Madame Henry.—B. T.

BRADFORD. 448, Manchester Road.—Miss Calverley gave grand addresses, taken from the "lesson" read by the Chairman. Remarkable clairvoyance; all recognised.

BURNLEY. Hull Street.—Mrs. Foran is a very good clairvoyant, and her excellent descriptions gave great pleasure. We are making steady progress in our spiritual labours.—Isaac Golding.

BURNLEY. Hammerton Street.—Speaker, Mr. Tetlow. Subjects: "A school for prophets." Evening, "Prayer, its laws and use." Good audiences.

BURNLEY. Guy Street.—Mrs. Best gave remarkable clairvoyant delineations, correct in nearly every instance. Some gave marked evidences of spirit identity.—G. E. B.

BURNLEY. 102, Padidham Road.—Mrs. Heyes gave good discourses. "Spiritualism, its principles and phenomena" was much appreciated. Very successful clairvoyance. Many strangers were surprised.

BURNLEY. Robinson Street.—Owing to bereavement, Mrs. Russell was unable to attend. Mrs. Griffin, of Burnley, ably filled the vacant place and held an afternoon circle. Evening discourse, "Spirit land, where is it?" Clairvoyant descriptions, mostly recognised.

BURY.—Mrs. Rennie stated how she became a Spiritualist and why she remains so, and gave all clairvoyance, which, as usual, was highly satisfactory.—A. N.

CARDIFF.—Mr. F. B. Chadwick gave a very able address upon "Immortality, a Glorious Hope." Good audience.—E. A.

DEWSBURY.—Mr. Brook spoke on "Who is a Spiritualist?" and "Clairvoyance"; several descriptions recognised. 10th, Mrs. Mercer named two children, strongly appealing for spiritual guidance. Evening subject, "Spiritualism, is it a builder or a destroyer?" eloquently treated; clairvoyance very good. 5th, the first yearly meeting of members. A satisfactory financial statement; the progress during the first year in our new room is beyond expectations. Officers elected for three months: President, Mr. E. Barret; treasurer, Mrs. H. Sands; committee, Mr. E. Barret, Mrs. Sands, Mr. J. Kitson, Mr. J. Smithson, Mr. E. Hemingway, Mrs. E. Barret, and Mrs. M. E. Sands; secretary, Mr. J. E. Archer.

HOLLINWOOD.—Sept. 5, Mrs. Hyde spoke on "A spirit's experience of the change called death," and "Why I became a Spiritualist." Clairvoyance very good. 10th, Miss Garside spoke on "Spiritual knowledge," and "The works of the spirit." Her first visit has been much appreciated. Clairvoyance good.—E. D.

LANCASTER.—Sept. 3: Anniversary. The Atheneum Hall was tastefully decorated with plants and cut flowers kindly lent by Councillor Molyneux, Mr. Pilkington, and others. Chairman, Mr. J. C. Haigh, Bradford. Mr. G. F. Manning's remarks were highly appreciated. Subjects: "Flowers of Paradise, or Children in Heaven," and "Is Spiritualism a Sin, Fraud, or Failure?" The leaders and children of the Lyceum rendered songs, solos, and recitations, under the able supervision of Mr. Ball, conductor. Mr. John Howard presided at the harmonium. A solo was sweetly rendered by Miss Pilkington, the children singing the chorus. Mr. Ainsworth's and other prizes were distributed. Monday, Mr. G. F. Manning gave for the society psychometry and clairvoyance, which was appreciated. Sept. 10: Mr. Newton gave splendid addresses on "The Flood and Christianity, and Spiritualism," what have they done for the world. Clairvoyance good.

LEEDS. Psychological Hall.—Sept. 3: Mr. W. Rooke, Dp. U.P.S. 2-30: "The Mystery and Magic of Man the Microcosm." 6-30: "From Hell across the World to Heaven." These clear, concise, and philosophic addresses were highly appreciated. Sept. 4: Mr. Rooke, in an interesting lecture on "Mesmerism and Mediumship," again proved himself a first-rate speaker. Having secured sensitives from the audience, he demonstrated his mesmeric power, which was enjoyed immensely. The afternoon he devoted to private phrenological examinations.

MACCLESFIELD.—Mrs. Rushton answered questions from the audi-

ence satisfactorily—one dealing with the use of religion where common honesty and justice was not practised, and the other with the selfishness of Jacob in promising the Biblical God that he should be his God if he would do him some special favour. Next Sunday and Monday, Mr. F. Hepworth. Friends, please note afternoon services have again commenced for the winter.—W. Pimblott.

MANCHESTER. Openshaw, Granville Hall.—Evening: "Spiritualism, and what does it teach?" by a spirit who had never controlled Mrs. Dixon before; was ably treated. Exceptional psychometry, giving 33 circumstances in five persons' lives, which were all admitted to be the truth. Societies will not repeat engaging Mrs. Dixon. Sept. 17: Mr. L. Thompson, Misses Barlow and Byron. Friends, put in an appearance.

MANCHESTER. Ardwick, Tipping Street.—The controls of our friend Miss Walker gave good addresses on "Spiritual worship" and "Spiritualism, the great reformer." Clairvoyance at each service.

MANCHESTER. Pendleton, Hall of Progress.—Mrs. Green's daughter was taken suddenly ill, and we had to call upon our friend Mr. W. Buckley. A grand discourse on "Hail, religion of humanity" was given, handled in an able and instructive manner. Evening, Mrs. Green's guides discoursed on "Angels' Voices," and gave the names of "Sarah Elizabeth" and "Madeline" to the daughter of Mr. and Mrs. Poole, to the evident pleasure of the audience. 14 clairvoyant descriptions, 9 recognised. Our committee tender their thanks to members and friends for the loan and gifts of the beautiful plants, flowers, and fruit.—H. T.

NELSON. Bradley Fold.—A good day. Mr. Coppacks gave good discourses on "Why I am a Spiritualist," and "The grand secret." Miss Janet Bailey gave good clairvoyance.—D. H. B.

NEWCASTLE-ON-TYNE.—September 3: Mr. J. H. Lashbrooke on "The outward visible sign of an inward spiritual being" gave every satisfaction. 10: Mrs. Yeeles gave short addresses and good clairvoyant delineations. In two or three instances unmistakable evidences of spirit identity were given.—R. E.

NEWPORT (MON.). Spiritual Temple, Portland Street.—Mr. F. T. Hodson's guides dealt with "What shall the harvest be?" and "From death unto life," being an experience of a minister recently passed on. Clairvoyance all recognised. Several strangers present. Investigating circle opened on Thursday, September 7. Mr. Hodson's guides spoke about "Mediumship" and gave clairvoyance, all recognised.—W. H. J.

NEWPORT (MON.). Spiritual Institute.—Mr. Wayland's guides gave an address on "Spirit power."—S. F. D.

NORTHAMPTON.—Sept. 4, public tea, a grand success, all members worked hard, and the society has benefited to the extent of £9 14s. 6d. Mr. Knibb, of Birmingham, gave very good addresses. His psychometry caused surprise to strangers.

NORTH SHIELDS. Camden Street.—Sept. 3, Mrs. Yeeles gave 29 delineations, 24 recognised, 5 not. 6th, Mr. J. J. Curry gave good psychometrical delineations. 10th, Mr. J. Stevenson showed Spiritualism to be scientific.

NOTTINGHAM. Morley Hall.—Larger audience than of late. "For him that knoweth to do good and doeth it not to him it is sin." The harmony was pointed out between this teaching and the message of the spirit world, which also taught that each was responsible in proportion to the light within. Mrs. Barnes' controls named the infant daughter of our organist, Mr. Flint, very impressively. Friends, please bear in mind the party, "Goose Fair" week, Thursday, 5 p.m.—J. W. B.

RAWENSTALL.—Mr. Manning was unable to attend and Mr. Palmer gave two excellent addresses which were highly appreciated. Clairvoyance in Mrs. Ashworth's usual clear descriptive manner.

ROCHDALE. Penn Street.—A glorious day with Miss S. E. Cotterill. Subjects, "Light," and "The house not made with hands," showing that our homes are made of our actions. A most telling address, and the best we have had for a long time. Excellent psychometry. Her next visit, Oct. 29, will be looked forward to.

ROCHDALE. Water Street.—Sept. 4: Harvest festival. Miss Walker, on "The Gifts of God," gave a nice address. Her psychometry was quite successful. Mrs. Taylor sang nicely. We are thankful to all who help us. 10: Public circles; fair audiences. Mrs. Goodhew gave a nice address. Mr. Wild gave ten descriptions, giving full names and addresses, and in one case the date of death. We hope he will continue to come.—C. J.

ROYTON.—Mrs. Hyde spoke on "God gives and takes away," and named the baby of Mr. and Mrs. David H. Greaves, and gave excellent clairvoyance. At night on "Conditions." Good clairvoyance and psychometry.—J. O.

SHEFFIELD. Hollis Hall.—4th: Mr. W. E. Inman dealt with subjects from the audience and gave successful psychometry. 10th: Mr. Shaw treated subjects from the audience with great ability. Successful clairvoyant delineations.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday meeting as usual. 10th: Mrs. Baldock, of the Felling, gave some very good clairvoyance. Nearly all recognised. Good company.

SOWERBY BRIDGE.—Mr. Sutcliffe on "Spirit Supremacy" in his usual masterly manner was much appreciated by a good audience. Excellent psychometric tests.—G. H.

STOCKPORT.—Our Harvest Festival was a great success, a magnificent collection of fruit and samples of Nature's products being freely contributed, and tastefully arranged, by large staff of workers and generous friends. A special feature was a choice selection of fruit from the Methwold Fruit Colony, Norfolk, sent by Mr. Ainsworth, of Blackpool, Messrs. Halsall, and other gentlemen. Mr. R. A. Brown, in excellent form, from a lofty spiritual standpoint, spoke on "The Voice of Nature" and "What shall the harvest be?" The Lyceum sang from "The Spiritual Songster," and the simple tunes selected for the hymns enabled the immense congregations to join in heartily. A fruit banquet on Monday. The cut flowers were sent to the Stockport Infirmary and the Workhouse. A short review of the work done in Stockport was read on Sunday, and showed the rapid progress made in four years.—T. E.

WAKEFIELD. Baker's Yard.—Mrs. Bentley's first visit. Her guides spoke on "Where and what is God? and how shall we find him?" and "What is Spiritualism?" Clairvoyance very good.—J. Dunn.

WALSALL. Central Hall.—Mr. J. C. Macdonald. Morning: Subject, "Was man intended to be a creature of circumstances?" Evening: "Where are the Dead?" Both lectures were very interesting and

instructive. We started an after-séance for members, and hope to continue them through the winter.

RECEIVED LATE.—Manchester, Collyhurst Road: Mr. Haggitt, on "Man, earthbound, embodied, and disembodied." Mr. Crutchley, on "The use and abuse of Spiritualism." Mr. Billinge gave good clairvoyance. Lyceum, "Prayer" was discussed, and a variety of opinions expressed. Those only can attest the efficacy of prayer who have realised its benefits and attuned themselves to those chords which connect man with the Divine.—Birmingham, Masonic Hall, New St.: Mrs. Groom spoke on "Mediumship, and how to develop it," and "Spiritualism, its power and influence." The room was very full; some had been attracted by an adverse criticism, and expressed surprise at the convincing nature of the address and clairvoyance. We are greatly indebted to Mrs. Groom for these free lectures and are looking forward to Mr. Timson's visit on Sunday.—Rochdale, Regent Hall: "Prayer, its facts and philosophy" and "What spirit communion has proven," were spoken upon by Mr. J. J. Morse. After naming a child, Mr. Morse proceeded to define prayer, and showed that prayer was not answered directly from God, but indirectly through the disembodied friends who were permitted to guard and guide us. Monday evening, Mr. Morse on "The triumph of the toilers," dealt with the great labour question. We were pleased to see many leading members of the local labour parties, who should recognise that we are working with them in bringing about a social reformation.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF. Queen Street Hall.—Present: 32 members and 4 visitors. Four groups formed subjects. Summer: "To promulgate Spiritualism is it absolutely necessary to develop mediumship?" Excelsior: "What is a Spiritualist?" Shore: "Poetry." Lake: "Our house beautiful." Recitation by Miss Maud Smith, and solo by Miss Kate Smith.—E. J. C.

MANCHESTER. Pendleton.—September 3: Some excellent ideas were presented in an essay on "Is life worth living?" by Mr. J. C. Winder. Recitation by S. Rimmer. Closed by Mr. Crompton. 10: Mr. Crompton conducted. A discussion on "Faith Healing," led by Mr. Hunt, was well received. Singing lesson done well. Recitations nicely rendered.

MANCHESTER. Tipping Street.—We devoted time to practising hymns for the anniversary. Attendance very good.—T. J., sec.

OLDHAM. Bartlam Place.—Good attendance. Miss Wainwright conducted. Reading by Mrs. Stansfield, Mr. Shaw taking the men's class for "Astrology."

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—Wanted all mediums to send their communications to Mr. H. Lee, 26, China Street.

BIRMINGHAM. Masonic Hall.—Sept. 17: Professor Timson, of Leicester, will discourse, and give psychometry and clairvoyance.

BRADFORD. 448, Manchester Road.—Sunday, October 1, fourth anniversary. Special hymns and anthems will be sung. Addresses by Mr. J. T. Todd, followed by Mrs. Webster. A hearty welcome to all.—F. A. S.

BRADFORD. Spicer Street, Little Horton.—Tea and entertainment Sept. 30. Prices, 4d., 6d., and 8d. Good singers and good music. Elocutionist, Miss Dot Inman.

BRADFORD.—The Lower Temperance Hall, Leeds Road, capable of seating 400 persons, has been taken on a five years' lease and will be called the Psychological Institute. Developing circles and Sunday services are being held, and meetings on Mondays and Wednesdays. We hope the aims of the promoters will be fully realised, and a series of first-class meetings be inaugurated.

BURNLEY. Hull Street.—Sept. 24, Harvest Thanksgiving. We shall be glad to see both old friends and new. Gifts in fruit, flowers, or vegetables will be gladly received. Friends, help us to make a success.—Isaac Golding.

CARDIFF.—At the Town Hall (Crown Court), 17th inst., Mr. J. J. Morse (London), 11 a.m., "Spiritualism a Gospel of the Here." 6:30 p.m., "The Borderland." Monday, same place, at 8 p.m., replies to written questions from the audience.

LIVERPOOL. Daulby Hall.—Members and friends please note, quarterly tea party, on Tuesday, October 3. The committee earnestly desire this meeting should be thoroughly well attended, that the friends may come into closer contact after the holidays, and make the coming sessions second to none in good old Daulby Hall. Tea at 7 prompt. Tickets, 1s. There is work before us, let us be up and doing.—Cor. Sec.

LIVERPOOL. Psychic Church.—First public anniversary. On Friday, September 22, a tea meeting will be held in the Albert Hall, Virgil Street, Liverpool. Tickets, 9d. each. On Sunday, September 24, at 7 p.m., a special service in the church.

MAKESFIELD.—Sept. 17, at 2:30 and 6:30. Mr. F. Hepworth, Monday, at 7:30, concert and social gathering. Mr. F. Hepworth will sing several humorous songs. Admission, 3d. My address is 276, Huddersfield Road not Huddersfield Road.—W. Pimblott.

MEDIUMS AND SECRETARIES please note. James Dunn, 127, Kirkgate, is secretary for the first Wakefield Society of Spiritualists in Baker's Yard.

MEDIUMS, take notice. The Bacup Society has changed secretaries from E. Tattersall to Z. Bentley, 38, Dale Street, Bacup.

MANCHESTER. Pendleton, Cobden Street Hall.—Monday, 18th, Mr. W. Wallace, at 7:45, will narrate some of his remarkable experiences. E. W. Wallis, chairman.

MANCHESTER. Tipping Street Lyceum.—Fifth anniversary Sept. 24, at 2:45 and 6:30. Special hymns by the Lyceum children, conducted by Mr. John I'Anson; organist, Miss Fearnside; speaker, Mrs. Hyde. Parents and friends, help the officers to make it a success.—T. J.

MANCHESTER. Tipping Street.—The half-yearly business meeting will be held on Saturday, Sept. 30, at 7:30, when it is hoped all members who can possibly make it convenient to attend will do so. On Friday, Sept. 22, Mr. W. Wallace will relate his experiences in Spiritualism, at 7:45 p.m. Friends, rally round him.

Mr. J. C. WINDER is open to occupy the platform. Address, 45, Warde Street, Eccles New Road, Weaste, Manchester.

NEWCASTLE-ON-TYNE.—September 17 and 18, Mr. Victor Wyldes; 24 and 25, Mr. J. J. Morse.

NOTTINGHAM. Masonic Hall.—Sept. 17, at 11, Mr. E. W. Wallis, "Spiritual Profit and Loss;" at 6:30, "Soul-saving here and hereafter."

OLDHAM. Bartlam Place.—Saturday, Sept. 16, special grand tea party and entertainment, to open the hall after beautifying. Tea at 4:30. Prices—Adults, 1s.; children under 12, 6d. As one of our members is providing this tea free for the benefit of the funds, and to defray cost of the beautifying, we trust friends will rally to the call.

OLDHAM. Temple.—17: Mrs. Groom at 2:30, "Spiritual Help." 6:30, "Spiritualism, its influence on mankind." Clairvoyance at each service. Hot water provided for friends from a distance.

ROYTON.—Sept. 17: Mr. Plant. 24: Harvest thanksgiving. Speaker, Miss Cotterill.

SHEFFIELD. Hollis Hall.—October 1 and 2, Harvest Festival.

SHIPLEY. Central Chambers, Westgate. Fourth annual tea and entertainment. Saturday, September 16; tickets 6d. Sunday, 17, fourth anniversary services. Suitable addressees by Miss Walton at 2:30 and 6 p.m. Collections for church funds.

WHITWORTH.—We intend, if possible, to open our new room on the 17th. Miss Walker will give two addresses, etc. The Spiritualists' Meeting Room, Market Street, nearly opposite Lloyd Street.

PASSING EVENTS AND COMMENTS.

WE WILL SEND, post free, the four previous issues of *The Two Worlds* containing the discourses on Diabolism, Re-incarnation, and Theosophy, for 4½d.

ROCHDALE is all alive with Spiritualism, and Mr. J. J. Morse had splendid meetings on Sunday and Monday at Regent's Hall. He named the child of Mr. and Mrs. T. Postlethwaite "Thomas Napier."

ENQUIRIES AND INVESTIGATORS desiring advice and assistance should write to Mr. J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex, Hon. Sec. Spiritualists' International Corresponding Society.—(See Advt.)

THIS ISSUE being a *Special* one, a number of letters for the "Voices" page are held over till next week. We asked for short reports, and have been compelled to condense most of them to make room for Mr. A. R. Wallace's excellent article.

WE REGRET that we have been compelled to print Alfred Russel Wallace's article in small type. It was sent by him to the Psychical Congress at Chicago, and we are indebted to the *Religio-Philosophical* for the report. Do not fail to read it.

BIRMINGHAM reports of late have indicated that there is a decided move there for more public-spirited action. An effort is to be made to erect a building for the meetings. Both places are having crowded audiences.

NORTHAMPTON.—The local paper gave a good notice of the Harvest Festival in the Oddfellows' Hall, which was prettily decorated, and referred to Mr. Chaplain's addresses, as also to the singing by the choir of special anthems, conducted by Mr. Roddis. Monday afternoon 200 persons partook of tea. The fruit, etc., was sold, and a capital entertainment was much enjoyed.

SPIRITUALISM in Belper has lost from the "form" another staunch supporter, who could ill be spared, in Mr. Fred Smedley. Our sympathy goes out to Mrs. Smedley and family. One by one the early standard bearers go to their reward, but no gap is left for long in the ranks. Nay, there are ten soldiers now for every one we had twenty years ago. The truth goes marching on, thank God.

THE "LYCEUM BANNER" says: "The Spiritual Experiences of Mrs. Keeves-Record" (the first lady trance medium the Editor of the *Banner* ever heard) has been published by *The Two Worlds* Publishing Company in a neat twopenny pamphlet, containing a very good half-tone portrait of our old friend. As one of London's oldest and earliest mediums the account given is most interesting to all."

THE FOLLOWING NOTICE appears in *The Coming Day* for September: "'The Rise and Progress of Modern Spiritualism in England.' By James Robertson. Manchester: *The Two Worlds* Publishing Company. (6d.). This is too good a book to be published out of London. It is the very story that wanted telling, and it is told by a reliable, calm, and patient inquirer. It is all very simple and unadorned, but that is an advantage."—[It is published out of London, but we trust our friends will help to secure a large sale for it.]

MR. BEVAN HARRIS thus questions Rev. E. White: "How do you know that when God dwells in the human heart, there is 'no need' for other communications with the unseen? If he sends these experiences either spontaneously or in answer to prayer there must be 'need.' Are you wiser than God? Jesus in Gethsemane sought help from God, and an angel came and strengthened him. Your final decision is unchristlike. Had Jesus so dealt with Thomas his faith would never have blossomed out into 'My Lord and my God.' He mounted to the height of the eternal through evidence granted to his senses."

GILES B. STEBBINS, at the World's Psychical Congress, at Chicago, said: "If there be no spirit-return a strange delusion has gone round the world, spreading but little among the ignorant and debased but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands, often with the names of those claiming their authorship. Has this claim always been unreal? Facts have been told to me, and to many others, of which I knew nothing, and of which all present were ignorant, yet these, by due inquiry, have been found true, and their occurrence often distant in time and space. For all this I can see but one simple and direct cause—the presence of invisible persons from the life beyond."

TO CORRESPONDENTS.—A. S.: The medium for the "Banner circle" is Mrs. Shelhamer-Longley, not Mr. Grimshaw.—T. P., Rochdale: Let him severely alone, he is beneath contempt. All matters for the National Federation should be addressed to the Sec., Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester.—J. J. S.: "Suggestive," etc. Too personal. Why get "annoyed"? The true spiritual philosophy teaches "under all circumstances keep an even mind." We merely quoted an opinion which every one is free to endorse or reject.—T. F. Thanks for your order and suggestion. Of course, the name is private.

DON'T MISS a single copy of *The Two Worlds* from now till the New Year.

RE WALLACE BENEFIT FUND.—Dear Sir,—I beg to acknowledge the receipt of the following donations: Mr. Lee, 1s.; Mrs. Chambers, 5s.; Mr. J. Ainsworth, 5s.; Mr. Rooke, 5s.; Mr. Colbeck, 2s. 6d. Any other contributions to this fund will be gratefully acknowledged and handed to the worthy octogenarian.—T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester.

We HAVE NOW received a supply of Mr. Hopps' works—"Death a Delusion," 1s. 2d.; "Who was Jehovah?" 7d.; "The Future Life," 1s.; "Thus saith the Lord," 7d.; "Plain Truths about the Bible," 7d.; and other pamphlets. "If a Man Die, shall he Live Again," by A. R. Wallace, 1½d.; "Wesley's Letters," 1½d.; "Does Man Live after the Death of the Body?" 1½d.; "Mrs. Keeves-Record's Experiences," 2½d.

MR. G. A. WRIGHT, after his abortive evangelistic performance as a "converted Atheist" at Foleshill, proceeded to Banbury, where he advocated Spiritualism, and was severely "heckled" by several persons. Adherence to principle is the true test of worth and integrity. We regret, therefore, that any man who stands forward to advocate Spiritualism should have acted in the manner we have been compelled to chronicle respecting Mr. Wright, who, if he is right now, was wrong when he appeared at Foleshill as a Christian.

RE SITTING ALONE.—Mrs. Clara Cross writes: "I should like to inform your lady correspondent that much may be done alone towards enlightening one's self in Spiritualism. I have no opportunity of attending meetings, séances, or holding circles, but I have for the last three years sat every evening quietly myself, with pencil in hand ready for writing, and my efforts, I am truly thankful to say, have been richly rewarded, for sentences are often written, my spirit friends urging me to continue, as they are trying to develop me as a writing medium. I shall never give up Spiritualism, for, speaking personally, it is just the very thing to make life worth living."

THE YORKSHIRE FEDERATION.—Usual monthly meeting at Bradford. A good attendance of delegates and visitors. The president (Mr. T. Craven, of Leeds) chairman. One new society joined the Federation, two societies re-entered, and one other sent representative on a preparatory enquiry mission. The delegate went away perfectly satisfied. After the usual planning, preliminary arrangements were made for the quarterly Conference and meeting in the large hall of Milton Rooms, on Sunday, Oct. 15. Notice was given that the subject of the missioning and visiting of societies and the free distribution of literature would be introduced, and also the establishment of a Sick and Distress Fund, along with a thorough revision of the rules. Delegates please bear in mind that the morning meeting, at 10.30 on that day, will be a very important one, preparatory work for the afternoon Conference needing all our attention. The meeting was an earnest and happy one.—Wm. Stansfield, secretary, Warwick Road, Dewsbury.

BOOKS TO READ.—"Modern Christianity and Modern Spiritualism," by Arcanus, 1s.; "Spiritualism, a New Basis of Belief," by J. S. Farmer, 1s.; "Practical Occultism," by J. J. Morse, 2s. 6d.; "Immortality: its People, Punishments, and Pursuits," 6d.; "Spiritualism: not Worthless nor Wicked, but True and Moral"—a report of two nights' debate between J. Grinstead and E. W. Wallis, 6d.; "Spirit-Guided," by E. W. Wallis, 6d.; "The Use and Abuse of the Bible," by E. W. Wallis, 6d.; "The Mesmerist's Manual," 1s.; "The Scientific Basis of Spiritualism," by Epes Sargent, 4s. (a valuable work by a sound reasoner); "Poems of Progress" and "Poems of the Inner Life," by Lizzie Doten, 4s. 6d. each; "The Rise and Progress of Modern Spiritualism," by Jas. Robertson, 6d. (every enquirer ought to read this work, and every Spiritualist should possess one or more copies to lend to friends); "The Debateable Land," by R. D. Owen (second-hand), 5s. 6d. post free; "The Bible of Bibles," by Kersey Greaves, 8s.; "The Light of Egypt," an occult book, by an adept, 8s.

GREAT SUCCESS of the Psychical Congress at the Chicago World's Fair. Our good friend, Mr. W. Yates, late of Nottingham, now of 2937, Indiana Ave., Chicago, writes: "You will be somewhat surprised to learn that Mr. Lamont is at the present our joyful guest. He will be with us for ten or twelve days. He is attending the unexpectedly successful Congress of the Psychical Research Society. (I say 'unexpectedly successful.') The committee were faint-hearted in the matter. They engaged a hall which would hold about 300, but before the meeting had proceeded half-an-hour, the demand for admission was such that they had to adjourn to a hall more than double the size, and that was immediately filled. The first evening meeting commenced, and, like the afternoon meeting, the attendance was so much greater that they had again adjourn to a still larger hall, and then they engaged the largest hall in the Art Institute—Washington Hall; in this they were comfortably seated, with room to spare. The meetings have been a grand success every way."

THE RECEPTION TO THE VETERAN PIONEER MEDIUM, MR. W. WALLACE, last Saturday, at Manchester, was a success. Although the number to tea did not equal expectations, the after-meeting was well attended and a very happy one. Mr. Johnson, chairman, made a rousing speech. Mr. Fitton, of Oldham, pleaded for love and sympathy. Mr. J. J. Morse, in a bright and amusing address, said he "reverenced Mr. Wallace as an old worker, and considered the meeting an object lesson of affection and the performance of duty." Miss Walker spoke nicely, and gave some striking clairvoyance. Mr. W. Rooke, in a few happy remarks, claimed that "Spiritualism had lit a torch which flashed across the dark of death and revealed the life beyond." Miss Jones, of Liverpool, bore testimony to the worth of Mr. Wallace, and was proud to be by his side as a co-worker. She also gave two psychometrical delineations—the last was especially accurate. Mrs. Wallis felt that "the pioneer" would feel "there are still those, fired with enthusiasm, who will overcome difficulties and carry forward the spiritual work." After a few words of introduction from Mr. Johnson, Mr. W. Wallace rose and received quite an ovation. His opening words were most pathetic. "You quite undo me. You unnerve me by your kindness and sympathy. I have not been used to it. I have been accustomed to fight—to stand opposed to the enemies of truth and progress." He made a very interesting speech, and related some remarkable experiences. He had two ideas—"to seek for the truth, and to give it to others." Professor Timson, of Leicester, made a neat little speech, and gave some successful psychometry. The speeches were interpersed with music and singing, and a

fine reading by Mr. Corstorphine. Mrs. and Miss Rickards were hosts in themselves, their playing, and the singing by Miss Rickards, as also that of Miss Maslin, Miss Arundale, and Mr. E. W. Wallis gave great pleasure. Mlle. Lucretia, splendidly accompanied on the piano by her sister, fairly charmed the audience with her brilliant violin solos. Altogether the entertainment was most enjoyable and the time was all too short. Voluntary contributions for Mr. W. Wallace taken at the door amounted to £3. A little has thus been done to cheer the heart, to ease the burden, and smooth the way, in his declining years, of a brave and worthy worker. We would that it were possible to secure to him a small sum weekly for the rest of his life, and thus relieve him of anxious care. It would indeed be a worthy and a generous action. W. H. writes that he had never seen Mr. Timson and was surprised when Mr. Timson began to speak to him, and was still more struck with the correctness of the statements made.

REVIEW.—*The Agnostic Journal* for Sept. 9 contained the following notice, which may be of interest to our readers: "Respectively from the historical and from the emotional point of view, two little books we have received ('The Rise and Progress of Modern Spiritualism in England.' By James Robertson. Manchester: The Two Worlds Publishing Co., Limited. 'Spirit-Guided; or, Re-united by the Dead.' By E. W. Wallis, Manchester) give a very fair notion of the grounds upon which Spiritualists of the old school—as distinguished more especially from Psychical Researchers and Esoteric Buddhists or 'Theosophists' outside the line of Jacob Boehme—take their stand and base their conclusions. It is more than a mistake—it is an inexcusable blunder—to ignore altogether the existence of these historical and intuitional grounds, as is frequently done by those who would relegate Spiritualism to the limbo of utterly discredited and disproved superstitions. Mr. Robertson's historical *résumé* might, with probable advantage, be read by the more matter-of-fact, and Mr. Wallis's story by the more sentimental, of the uncompromising opponents of Spiritualism. And if it be courtesy, as well as prudence, to scan the position of an adversary before attacking him, the compliment is well deserved by men of the type of Andrew Glendinning, president of the Glasgow Association of Spiritualists, to whom Mr. Robertson dedicates his work. Right or wrong, such men have in them something of the spirit of the Covenanters of old, with gentler methods and broader views. Day by day, and hour by hour, they live for and up to their convictions; and, if need were, they would die for them. We think it must be admitted that Spiritualism has been dragged in the dirt by some of its professors, and by all its parasites; that the spurious is what is most obvious in it to outsiders; that a multitude of illogical and fatuous persons claim, and rightly claim, to be in its ranks. A friend once confessed to us that his conclusions, after long investigation as to the nature of what is called 'death,' and the possibility of communicating with loved ones who have passed its portals, were identical with those held generally by Spiritualists; but he added: 'Please do not call me a Spiritualist, for I detest the name!' Those who accept this name rather than a new-fangled and more fashionable title, implying a departure from what they take to be the simplicity of a great truth, may at least be credited with courage and sincerity. With many of the views of prominent Spiritualists we find ourselves in complete accord. One of the most interesting portions of Mr. Robertson's work is that devoted to Andrew Jackson Davis, the illiterate shoemaker's apprentice, who, if human testimony is worth anything, would speak for him in the language of a scholar and a profound thinker. Davis expresses very pithily a view we have ourselves often insisted upon. 'The external senses,' he says, 'are conversant only with the world of appearances and effects; while the internal senses penetrate to the inward causes and reality of things. The visible world, therefore, is not the real world; and philosophers who confine their attention to the mere effects of nature, without ascending to their causes, get but an imperfect view of Truth. They are busied about the shell or husk, when they ought to enter at once into the kernel and centre.' And when it is considered that neither of the authors whose names we have quoted above takes any pains to conceal his view that Spiritualism and Christianity are essentially antagonistic, it is not so surprising as at first sight it might appear that many points of agreement should exist between the Agnostic and the Spiritualist. We have met Spiritualists who, outside of their Spiritualism, might be classed as Agnostics; and we have ourselves been paradoxically referred to as being more spiritual (in the sense of being less materialistic) than most Spiritualists. 'Christianity,' says Mr. Robertson, 'was not received in harsher form by Rome than was Spiritualism by Christians. Not a word was said in favour of even looking at the subject; loud derision was the only way in which it was received.' And Mr. Wallis, the author of 'The Use and Abuse of the Bible' and publisher of 'Jehovah and the Bible Enslavers of Woman,' makes his hero say: 'My thoughts, once freed from the trammels of orthodoxy, ran on and on. I grappled with such questions as "The origin of Evil," "Miracle or Law," "The Descent of Man," "Evolution versus Creation," "Matter, Force, and Mind," and at length reached the conclusion that Supernaturalism was [is] a false theory of the universe, and the Bible a human book, which reflected the ignorance of the past and the superstition of the writers, while it enshrined many truths born of experience rather than divine revelation.'—D. G. F."

IN MEMORIAM.

We are sorry to report the passing to the higher life, on Wednesday, Sept. 6, of Mr. Frederick Smedley, of Belper, aged 65 years, at Scarborough, where he and Mrs. Smedley were spending their holidays. His death was very sudden and unexpected. On Saturday, the 9th, a funeral service was held in Jubilee Hall, after which his remains were interred in Belper Cemetery. Rev. Kertain Smith, Unitarian, conducted the service. A large number of Mr. Smedley's employees, friends of Spiritualism and Temperance Society, also townsmen, followed to the cemetery. It is about 20 years since his attention was first called to Spiritualism, and, after careful investigation, he heartily embraced it, and has ever since been an ardent and consistent supporter of the cause. Sunday evening a memorial service was held in Jubilee Hall. Mr. W. Walker, of High Peak, speaker, reviewed the "History of man—physically, intellectually, and spiritually," in an original and instructive manner, sympathetic references being made to the life and labour of the departed in connection with the cause of Spiritualism, Temperance, &c.